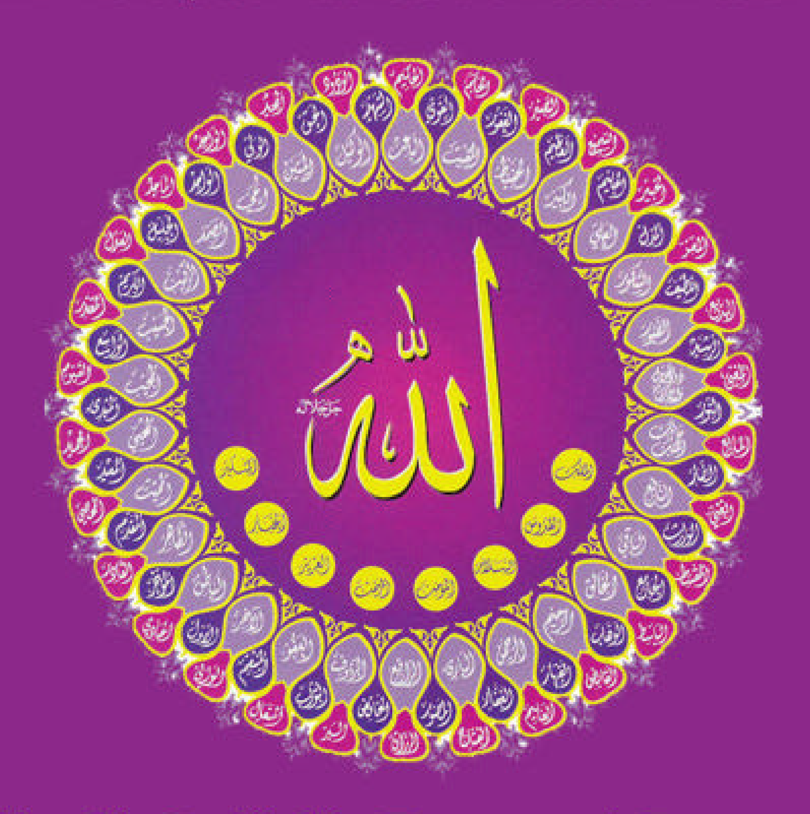
Al-Walaa' wal-Baraa'

Allegance And Association
With the People of Islaam and Emaan

AND

Disassociation and Enmity
With the People of Falsehood and Desbelief in Islaam



Shaykh Saalih bin Fawzaan al-Fawzaan



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Introduction

In the Name ofAllaah the Most Kind the Mercy-Giving

Al-walaa means loyalty and *al-baraa* means disownment. In the context of Islaam *al-walaa* is loyalty to Allaah and whatever He is pleased with as well as friendsh ip and closeness to the believers, whereas **al-baraa** is freeing oneself from that which is displeasing to Allaah and disowning the disbelievers.

Shaikhul-Islaam Ibn Taymiyyah (may Allah have mercy upon him) in his book "Al-'Uboodiyyah" has described the signs that Allaah Almighty has established for people who love Him as two: (a) Following the Messenger (sallallahu 'alaihi wa sallam) *(ittibaa ' ar-Rasool)* and (b) striving in the path of Allaah *(al-Jihaad fee sabeelillaah)*. He explained the latter sign by saying, "This is because the reality of *al-Jihaad* is the striving to accomplish that which Allaah loves of *al-Eemaan* and righteous deeds, and the repulsion of that which Allaah hates of *al-Kufr, al-Fusooq* (to rebel against Allaah) and disobedience. He subsequently said, "The reality of loving someone is never complete except by having loyalty to the beloved one, that is, to comply with him by loving what he loves and hating what he hates. For Allaah loves *al-Eemaan* and *at-Taqwah,* and He hates *al-Kufr, al-Fusooq,* and disobedience."

Many of us now-a-days behave in ways that often show the weak and confused nature of our love and hate towards the adherents of Islaam and false religions. We should know that both the requirement and the concept of *al-walaa* and *al-baraa* stems from the *shahaadah* (testification that none has the right to be worshipped except Allaah and that Muhammad (saiiaiiaahu -aiaiw «a saiiaam) is His Messenger). It is a matter of faith and thus of fundamental importance.



To help the English speaking Muslims' growing awareness of Islaam and to stimulate further study, this little work by one of the scholars of the *Ahlus-Sunnah wal-Jama 'ah* of our time is hence presented as a concise pointer in the right direction for the seeker of knowledge and true worship of Allaah.

I ask Allaah to unite the hearts of the Muslims in His correct worship and beliefs and to make our feet firm upon the path of Muhammad (sallallaahu 'alaihi wa sallam). May Allaah accept this humble contribution from us and give us its full benefit, and bless and protect all the scholars and increase their likes amongst us, ameen.

Abu Muntasir ibn Mohar Ali
President of Jam'iat Ihyaa' Minhaaj Al-Sunnah

January 1997 - Sha'baan 1417



In the Name of Allaah the Most Kind the Mercy-Giving

Opening Chapter

All the praise belongs to Allaah and may He mention to His Angels the Messenger Muhammad, his family, companions, and those who follow their guidance; and may He grant them peace.

To proceed:

You have to know that after loving Allaah and His Messenger (saiiaiiaahu 'aiaihi wa saiiam), Allaah obligates us to love those who love Allaah and His Messenger (sallallaahu 'alaihi wa sallam) and hate those who oppose Allaah and His Messenger (sallallaahu 'alaihi wa sallam).

The Islaamic Belief System *('Aqeedah)* obligates every Muslim to love the people of *Tawheed*[1] and hate the people of *Shirk*[2]. This obligation comes from the creed of Ibraheem ('alaihis-salaam), the creed we are ordered to follow. Indeed, the Glorified Allaah the Exalted said,

> **"There is for you an excellent example (to follow) in Abraham and those with him, when they said to their people, "We are clear of you and of whatever you worship besides Allaah. We have rejected you. And**

[1]*Tawheed* means: (1) to single out Allaah as the only Lord; (2) to single out Allaah as the only object of worship; and (3) to single out Allaah as the only One possessing the names and qualities with which He described Himself in the Quran and the Sunnah.
[2]*Shirk* means: (1) to attribute the qualities of Lordship to Allaah's creatures; (2) to direct worship to other than Allaah; and (3) to attribute Allaah's perfect names and attributes to His creatures.



between us and you is enmity and hatred forever, unless you believe in Allaah, and Him alone."[13]

Also, this obligation is from the religion *(Deen)* of Muhammad (sallallaahu 'alaihi wa sallam). Allaah the Exalted said:

"O you who believe! Do not take the Jews *(Yahood)* and Christians *(Nasara)* for friends *(Awliyaa)*. They are Awliyaa to each other. And the one among you that turns to them is one of them. Indeed, Allaah guides not an unjust people."[4]

This verse forbids Muslims from taking any of the People of the Book *(Ahlul-Kitaab),* specifically, and any of the disbelievers *(Kuffaar),* generally, as a friend *(Mawlaat)*. [The proof is] the verse,

"O you who believe! Take not My enemies and your enemies as Awliyaa."[5]

Furthermore, Allaah forbade the believer from supporting the *Kuffaar,* even if the *Kuffaar* are blood relatives. Allaah the Exalted said,

"O you who believe! Do not take your fathers and your brothers as Awliyaa, if they love disbelief (Kufr) instead of Faith (Eemaan). If any of you do so, they are wrongdoers."[6]

Allaah the Exalted said,

[3]Al-Mumtahanah, 60:4
[4]Al-Maidah, 5:51 [5]Al-Mumtahanah, 60:1 [6]At-Tawbah, 9:23



> **"You will not find any people that believe in Allaah and the Last Day loving those who oppose Allaah and His Messenger, even though they were their fathers, sons, brothers, or relatives..."[7]**

Until we heard some people, who claim that they know the Islaamic message *(da 'wah),* on one of the Arabic radio stations say, *"..the Nasara are our brothers,"* we did not realize how many people were ignorant of the principle *[of Al-Walaa' wal-Baraa ']*. They [the people on the radio station] do not realize how dangerous their words are!

Allaah the Glorified forbade Muslims from supporting the *Kuffaar,* and the enemies of the *'Aqeedah*. The Glorified commands us to support and love the Believers. Allaah the Exalted said,

> **"Your [real] friends are Allaah, His Messenger, and the Believers,-those who establish the Salaat and pay the Zakaat and bow down [submit themselves to Allaah]. As for those who turn to Allaah, His Messenger, and the Believers [for friendship],-it is the party of Allaah that will certainly triumph."[8]**

Allaah the Exalted said,

[7]Al-Mujaadilah, 58:22



> **"Muhammad is the Messenger of Allaah, and those who are with him are stern against the Kuffaar, and merciful with each other..."**[9]

Allaah the Exalted said,

> **"The Believers are a single Brotherhood..."**[10]

The Believers are brothers in the *Deen* and *'Aqeedah,* even though they may not be relatives, from the same country, or from the same generation. Allaah the Exalted said,

> **"And those who came after them say, 'Our Lord! forgive us, and our brothers who come before us in the faith and leave not in our hearts bad feelings of those who have believed. Our Lord! You are indeed the One full of kindness, the One Who treats gentlly whoever You are kind with ."**[Al-Hashr, 59:10]

So, the Believers, from the initial generation of mankind to the last, are brothers. The last follow the first and they ask Allaah's forgiveness for each other.

[9]Al-Fath, 48:29 So, those who are not merciful with the Believers are not really with Muhammad, the Messenger of Allaah (sallallaahu 'alaihi wa sallam). *Translator's Note* [10]Al-Hujuraat,49:10



FIRST: Indications Of Taking The *Kuffaar* As Friends (Mawlaat).

1 - Imitating them in dress and lingo...

Imitating them in dress and lingo indicates loving them, and because imitation leads to love, the Messenger of Allaah (sallallahu 'alaihi wa sallam) said:

"Whoever imitates a people is one of them."

Allaah forbids imitating the *Kuffaar* in their worship, traditions, and things special to them. We should not imitate them in their appearance and morals. Also, we should not speak their language, except when necessary, and we should not adopt their way of dressing and eating.

2 - *Residence in their lands and not moving from their lands to the lands of the Muslims to save one's Deen. (This is a concise meaning of Hijrah)...*

Hijrah, according to this meaning, is an obligation upon every Muslim.

Residence in the land of the Kuffaar indicates friendship with them. Allaah forbade the Muslims from residing in the lands of the *Kuffaar,* if they are able to make *Hijrah*. Allaah the Exalted said:

"When angels take the souls of those who die while they have wronged their souls, they say, 'In what [state] were you?' They reply: 'We were weak and oppressed in the earth.' [The Angels] say: "Was not the earth of Allaah spacious enough for you to move yourselves away [from evil]?' Such men will find their abode in Hell, what an evil refuge! Except those who are [really] weak and oppressed: men, women, and children who have no means in their power, nor can they find a way [to escape]. For these, there is hope that Allaah will forgive, because Allaah blots out [sins] and forgives again and again."[11]

The Islaamic Law *(Sharee'ah)* permits people to reside in the lands of the Kuffaar if, they give *da 'wah* and propagate Islaam.

3 - Travelling to the lands of the Kuffaar for tourism and vacation...

The *Sharee'ah* forbids travelling to the land of the *Kuffaar,* except for medical treatment, trading, and education that is only available in their land. When the necessity has finished, then one must return, immediately, to the land of the Muslims. Those whom the *Sharee 'ah* permits to go to the land of the *Kuffaar* must manifest their Deen, be away from the evil places, and be cautious of the plotting of the enemies of Allaah. Also, the *Sharee 'ah* permits going to the lands of the *Kuffaar* for *da 'wah* and propagating Islaam.

'An-Nisaa, 4:97-99



4 - *Helping them, giving them victory over the Muslims, speaking well of them and defending their honour...*

These are some of the actions that negate a person's Islaam. I seek refuge in Allaah from that!

5 - *Seeking their aid, trusting them, putting them in positions to know the secrets of the Muslims and making them advisors...*

Allaah the Exalted said,

> **"O you who believe! Do not take into your intimacy those outside your ranks. They will not fail to corrupt you. They only desire for you to suffer. Hatred has already appeared from their mouths, and what their hearts conceal is far worse. We have made plain to you the Signs, if you have wisdom. Ah! you are those who love them, but they do not love you, though you believe in the whole of the Book. When they meet you, they say, "We believe,' but when they are alone, out of frustration and rage, they bite off the tips of their fingers because of you. Say: "Perish in your frustration rage. Allaah knows well all of the secrets of the heart.' If anything that is good befalls you, it grieves them, but if some misfortune overtakes you, they rejoice at it..."**[12]

The above verses show what is [really] in the hearts of the *Kuffaar* about the Muslims, such as hatred, betrayal, evil

[2]Aali-'Imraan, 3:118-120



plotting, and the love for harm to affect them. They want harm to reach them by any means. They use the trust of the Muslims to plot against them. Imaam Ahmad narrated that Abu Moosa Al-Ash'aari (radhiallahu 'anhu) said,

> "/ *said to 'Umar (RAA): 7 have a Christian (Nasrani) clerk [employee]. He ['Umar] said: ^Why? May Allaah fight you! Didn't you hear the saying of Allaah, the Exalted, '***O you who believe! Do not take the Yahood and the Nasaara for Awliyaa. They are Awliyaa to each other...'**[13] *Why don't you employ a Hanifan [a Muslim] [as your clerk].' He [Abu Moosa] said, "O Commander of the Believers (Ameerul-Mu'minoon), for me is what he writes for me and to him is his Deen.' He ['Umar] said, "How can I honour them when Allaah has humiliated them and how can I bring them near to me when Allaah has made them far [from me].'"*

Imam Ahmad and Muslim narrated that when the Messenger of Allaah (sallallaahu 'alaihi wa sallam) went to the Battle of Badr, one of the pagans followed him until he caught up to him at a place called *Al-Harra*[1]*. The pagan said,

> "/ *wanted to fight with you so that you can give me some of the booty from the war."* He [the Messenger of Allaah] said, **'Do you believe in Allaah and His Messenger?'** He [the pagan] said, Wo.' He [the Messenger of Allaah] said, **'I will never seek help from a pagan!'**

<u>The above proofs from the Book of Allaah and the Sunnah of the Messenger of Allaah (sallallaahu 'alaihi wa sallam) forbid us from allowing the pagans to be in positions where they can know the secrets of the</u>

[13] Al-Maida, 5:51
[14] An area well-known in Madeenah whose terrain is rocky



Muslims. An example of this nowadays is when a Muslim government brought the *Kuffaar* to their land as laborers, drivers, maids, and baby sitters. Their bringing these *Kuffar* to their land resulted in them mixing with the Muslims.

6 - *Using their calendar instead of the Islaamic calendar and, more importantly, observing the holidays on their calendar, like Christmas...*

Their holidays, like the birthday of the Messiah ('alaihis-salaam), are not even from their *Deen,* but rather they are holidays that they innovated in their *Deen*. So, using their calendar means that we share their holidays, even though these holidays are not from the *Deen* of the Messiah ('alaaihis-salaam).

To be safe from falling into sharing their holidays, in the Caliphate of 'Umar (radhiAllaahu 'anhu), the Companions *(Sahaabah)* (radhiAllaahu 'anhu ajma'een) made their own calendar. They made this calendar starting from the date of the *Hijrah* of the Messenger (sallallaahu 'alaihi wa sallam) from Makkah to Madeenah. This precedent that was established by the *Sahaba* (radhiAllaahu 'anhu ajma'een) shows us that we should not use the calendars of the *Kuffaar* or other similar things that belong to them. And Allaah is the Best to give help.

7 - *Observing their holidays or helping them to make that celebration or congratulating them for their holidays or just being present at their celebrations...*

The scholars say about the verse, **"Those who witness no falsehood..."**[15], that the description of the worshippers of the

[5]Al-Furqaan, 25:72



Most Merciful is that they do not gather at the celebrations of the *Kuffaar*.

8 - Speaking well of them through what they have of material wealth and being satisfied with their behavior without looking at their Deen which is a false Deen...

Allaah the Exalted said:

> **"Nor strain your eyes [O Muhammad] in longing for the things We have given for enjoyment to parties of them- the splendor of the life of this world -through which We test them. But the provision of your Lord is better and more lasting."[16]**

This verse does not mean that the Muslims should not acquire the means to be strong, like manufacturing and other things that make the economy and land strong. Nor does this verse mean that we should not learn military tactics, but rather, we are required to acquire all of these things. Allaah the Exalted said,

> **"Against them make ready your strength to the utmost of your power..."[17]**

The high standard of living originally belongs to the Muslims.

Allaah the Exalted said,

> **"Say, 'Who has forbidden the beautiful [gifts] of Allaah, which He has produced for His servants, and the things clean and pure [which He has provided] for**

[16] Ta Ha, 20:131
[17] Al-Anfal, 8:60



sustenance?' Say, 'They are, in the life of this world, for those who believe, and purely for them on the Day of Judgement...'"[18]

Also, Allaah the Exalted said,

"And He has subjected to you [as a favor from Him] all that is in the heavens and on the earth..."[19]

Further, Allaah the Exalted said,

"It is He Who has created for you all things that are on earth..."[20]

So, the duty of the Muslims is to hasten to acquire this technology, and to surpass the *Kuffaar* in this technology, so that Muslims do not need their help.

9 - Using their names...

Some of the Muslims give their children names different from the names of their mothers, fathers, grandmothers, grandfathers, communities, and tribes. The Messenger of Allaah (sallallaahu 'alaihi wa sallam) said,

"The best names are 'Abdur-Rahmaan and 'Abdullaah."

[18]Al-A'raaf, 7:32

[19]Al-Jaathiyah, 45:13 [20]Al-Baqarah, 2:29



As a result of not using Muslim names in the past, many Muslims now have strange names. Naming their children with foreign names has caused a generation gap between this generation and the last that splits families in two, with respect to the name: those with the traditional Muslim names and those with foreign names.

10 - Supplicating for them and being compassionate to them...

Allaah forbade these actions by His statement,

> **"It is not fitting for the Messenger of Allaah and those who believe that they should ask forgiveness for Pagans, even though they are relatives, after it is clear to them that they are companions of the Fire** ***[Jaheem]."***[21]

Supplicating and having compassion for them causes us to love them and their [disgusting] practices.[22]

[21]At-Tawbah, 9:13

[22]We are permitted to pray to Allaah to guide the Kuffaar to Islaam, just as the Prophet prayed to Allaah to guide 'Umar (radMAiiaahu -anhu) to Islaam.



SECOND: The Outward Manifestations Of Taking The Believers as *Mawlaat.*

1 - Hijrah from the lands of the Kuffaar to the lands of the Muslims...

Hijrah means to move from the land of the *Kuffaar* to the land of the Muslims for the sake of saving one's *Deen*. *Hijrah,* with this meaning, is obligatory upon the Muslims until the sun rises from

|

the west before the establishment of Judgment Day. The Messenger of Allaah (sallallaahu 'alaihi wa sallam) said that he is free from the Muslim who lives among pagans. If a Muslim can move from the lands of the *Kuffaar*, then Allaah forbids him to stay in those lands. He may stay, if he gives *da 'wah* and propagates Islaam, and shows his *Deen* openly. Allaah the Exalted said,

> **"When angels take the souls of those who die while they have wronged their souls, they say, 'In what [state] were you?' They reply: 'We were weak and oppressed in the earth.' [The Angels] say: 'Was not the earth of Allaah spacious enough for you to move yourselves away [from evil]?' Such men will find their abode in Hell, what an evil refuge! Except those who are [really] weak and oppressed: men, women, and children who have no means in their power, nor can they find a way [to escape]. For these, there is hope that Allaah will forgive, because Allaah blots out [sins] and forgives again and again."**[23]

;3 An-Nisaa, 4:97-99



2 - *Helping the Muslims with money, body, and tongue in what they need in their Deen and material life...*

Allaah the Exalted said,

> "The Believers, men and women, are protectors, one of another,"[24]

Allaah the Exalted said,

> "...but if they seek your aid in Deen, it is your duty to help them, except against a people with whom you have a treaty of mutual alliance..."[25]

3 - *Feeling sympathy for the Muslims whenever harm comes to them and feeling happy when good comes to them...*

The Messenger of Allaah (sallallaahu 'alaihi wa sallam) said,

> "The example of the Muslims is like a body, if one part of it gets hurt, then all of the body shares that hurt [like a body stricken] with a fever and no sleeping."

Then he (sallallaahu 'alaihi wa sallam) said,

> "The Believer to another Believer is like a building [or structure]. [He then brought his hands together with his fingers intertwined.]"

[24]At-Tawbah, 9:71
[25]Al-Anfaal, 8:72



4 - *Advising and counseling the Muslims, always loving good things to happen to them, not cheating them, tricking them or going behind their back...*

He (sallallaahu 'alaihi wa sallam) said,

> "No one of you has Eemaan until he loves for his brother what he loves for himself," and, "A Muslim doesn't betray his brother Muslim nor does he go behind his back,"

AlSO, he (sallallaahu 'alaihi wa sallam) said,

> "All of a Muslim's blood, property, wealth, and family is sacred to another Muslim."

Further, he (sallallaahu 'alaihi wa sallam) said:

> "Do not hate each other, do not backbite each other, (..), and do not out price each other, but rather be worshippers of Allaah and brothers."

5 - Being *respectful to them, not humiliating them or speaking evil about them...*

Allaah the Exalted said,

> "O you believe! Let not some men among you laugh at others- it may be that the [latter] are better than the [former] -, nor defame each other, nor call each other by [offensive] nicknames- ill-seeming is a name [to be used to describe one] connoting wickedness after he has believed. Those who do not desist are [indeed]



doing wrong. O you who believe! Avoid suspicion, because suspicion in some cases is a sin. Spy not on each other, nor backbite each other. Would any of you like to eat the flesh of his dead brother? Nay, you would hate it! So, fear Allaah, because Allaah is Oft-Returning, the One Who treats gentlly whoever He is kind with."[26]

6-To be with them in the time of prosperity and hardship...

This is the opposite of the hypocrites because they are with the believers when times are easy and desert them when times are hard. Allaan the Exalted said,

"(The Hypocrites are) those who wait and watch you. If you gain a victory from Allaah, they say, "Were we not with you?' But if the disbelievers gain a success, they say [to the disbelievers], "Did we not gain an advantage for you. And did we not guard you from the Believers?'..."[27]

7 - Visiting and loving to meet them...

The *Qudsi*[23] *hadeeth* states,

"Indeed Allaah said, "My love is written for those who visit for My sake.'"

[26] Al-Hujuraat, 49:11-12
[27] An-Nisaa,4:141
[28]

[l] *Qudsi* means the Prophet (sallallaahu 'alaihi wa sallam) is reporting from Allaah.



In another hadeeth, the Messenger of Allaah (sallallaahu 'alaihi wa sallam) says,

> **"A man was going to visit his Muslim brother. Allaah then sent an angel to him. The angel asked him where he was going. He said, "To visit my Muslim brother.' He [the angel] said, "Are you visiting him for a gain?' He [the man] said, 'No. I love him for the sake of Allaah.' He [the angel] said, "I am a messenger from Allaah informing you that Allaah loves you because you loved him [your Muslim brother] for His sake.'"**

8 - *Respecting their rights...*

You should not out-purchase your brother Muslim. If a brother Muslim's sheep is eating from the grass, you should not bring your sheep to eat upon that same grass. Also, you should not make an (marriage) engagement over another brother Muslim. The Messenger of Allaah (sallallaahu 'alaihi wa sallam) said,

> **"You should not bid over your brother's bid and get engaged to who he is engaged to."**
>
> In another narration:
>
> **"You shouldn't graze sheep where other sheep are grazed."**

9 - *Being kind to the weak among them.*

The Messenger of Allaah (sallallaahu 'alaihi wa sallam) said,



"He is not one of us who is not respectful to our elders and kind to the children."

He (sallallaahu'alaihiwasallam) said,

"Do you get victory and provisions except by your weak people?"

Allaah the Exalted said,

"And keep yourself content with those who call on their Lord morning and evening, seeking His Face. And let not your eyes pass beyond them, seeking the pomp and glitter of this Life..."[29]

10 - Making supplication for them and asking forgiveness for them...

Allaah the Exalted said,

"Know, therefore, that none has the right to be worshipped except Allaah. And ask forgiveness for your fault, and for the believing men and women..."[30]

Also, Allaah the Exalted said,

"And those who came after them say: 'Our Lord! forgive us, and our brethren who came before us into the Faith..."[31]

[29]Al-Kahf, 18:28
[30]Muhammad,47:19
[31]Al-Hashr, 59:10

Note:

Allaah the Exalted said,

> **"Allaah forbids you not, with regard to those who fight you not because of [your] Deen or drive you out of your homes, from dealing kindly and justly with them, because Allaah loves those who are just."[32]**

This means that the Muslims should treat those *Kuffaar* who do not fight or hate the Muslims and do not drive the Muslims out of their homes, in the life of this world, with justice and kindness, without having love for them in their hearts. Allaah the Exalted said, **"...from dealing kindly and justly with them..."** He did not say be befriend or love them. Similarly, Allaah the Exalted said for disbelieving parents that we should be good to them,

> **"But if they strive to make you join in worship with Me things of which you have no knowledge, obey them not. But give them company in this life with justice [and consideration], and follow the way of those who turn to Me..."[33]**

The mother of Asmaa (radhiAllaahu 'anha) came to her seeking her to visit her [or, wondering why her daughter never visited her], then Asmaa (radhiAllaahu 'anha) sought permission from the Messenger of Allaah (sallallaahu 'alaihi wa sallam) to do that and he said, **"Visit your mother."** Allaah the Exalted said,

> **"You will not find any people who believe in Allaah and the Last Day, loving those who oppose Allaah and**

[32]Al-Mumtahanah, 60:8
[33]Luqmaan, 31:15



His Messenger, even though they were their fathers,

So, visitation and equal treatment [in this worldly life] is different from love and [close] friendship. Communication and good treatment encourages the disbeliever to become a Muslim, so these things are really like *da'wah*. However, loving the disbeliever *(Kaafir)* makes him feel good about what he believes and makes him not to want to become a Muslim.

The prohibition of loving the *Kuffaar* does not mean that the interaction that is involved in trading and having commerce with them is prohibited. The Messenger of Allaah (sallallaahu 'alaihi wa sallam) hired Ibn Ariqat al-Laythi as a guide [during the *Hijrah}* and he was not a Muslim. He (sallallaahu 'alaihi wa sallam) borrowed money from a Jew. We are not allowed to love them because of this interaction because we are obligated to love the Muslims and hate the *Kuffaar*. Allaah the Exalted said,

> **"Those who believed, those who migrated to Madeenah with the Messenger of Allaah *(Muhaajiroon*[35]*)* who fought for the Deen with their property and persons in the cause of Allaah, as well as those who sheltered and aided them *(Ansaar*[36]*)*- these are friends and protectors, one of another..."**[37] up to the saying of Allaah the Exalted, **"The disbelievers are protectors, one of another and unless you do this**

[34]Al-Mujaadilah, 58:22

[35] Those (radhiAllaahu 'anhum ajma'een) who made the Hijrah from Makkah to Madeenah With the Messenger Of Allaah (sallallaahu 'alaihi wa sallam).

[36] Those (radhiAllaahu 'anhu ajma'een) residents of Madeenah who s acrificed and sheltered the *Muhaajiroon* (emigrants) when they came to Madeenah.

[37]Al-Anfaal, 8:72



> **[protect each other], there will be tumult and oppression on earth, and great mischief."[38]**

Al-Haafidth Ibn Katheer said about the saying [of Allaah the Exalted], **"...Unless you do this [protect each other], there will be tumult and oppression on earth, and great mischief,"** means that if [the Muslims] do not hate the pagans and love the Believers, *then fitnah* will appear. *This fitnah* is that things will be mixed, and the Believers will be mixed with the disbelievers. <u>(The author said that) this is what is happening now.</u> And Allaah is the Best to Help.

[8]Al-Anfaal, 8:73



The Categories Of People Who Deserve *Al-Walaa* and *Al-Baraa*

And these people are of three categories...

The First: The people we should love purely with no intention of being an enemy to them...

These people are the Believers: the prophets, the Truthful, the Witnesses and the Righteous. At the front of these people is the Messenger of Allaah (sallallaahu 'alaihi wa sallam) , who we have to love more than ourselves, our sons, our fathers, and all of the people.

The next Believers are the Messenger of Allaah's wives, [who are known as] the Mothers of the Believers, and his (sallallaahu 'alaihi wa sallam) family and friends, especially the Rightly Guided Rulers[39] and the Ten[40], then the Emigrants *(Muhqjiroori)* and Supporters *(Ansaar)*, the people who fought with them in the Battle of Badr, those present at the Bai'yaat al-Ridwaan[41] and the rest of the Companions (radhiAllaahu 'anhum ajma'een).

[39] Abu Bakr Siddiq, 'Umar bin Khataab, 'Uthmaan bin Affan, and 'Ali bin Abi Taalib (radhiAllaahu 'anhum).

[40] Abu Dawud narrates that 'Abdur-Rahmaan bin al-Akhnas said that when he was in the *masjid*, a man mentioned Ali (radhiAllaahu 'anhu). So Sa'eed bin Zaid got up and said, "I bear witness to the Messenger of Allaah (sallallaahu 'alaihi wa sallam) that I heard him, Ten persons will go to Paradise: the Prophet (sallallaahu 'alaihi wa sallam) will go to Paradise, Abu Bakr will go to Paradise, 'Umar will go to Paradise, 'Uthman will go to Paradise, 'Ali will go to Paradise, Az-Zubair bin Awwam will go to Paradise, Sa'd [bin Abi Waqqaas] bin Maalik will go to Paradise, and 'Abdur-Rahmaan bin 'Awf will go to Paradise. If I wish, I can mention the tenth.' The people asked, 'Who is he?' So he kept silent. They again asked, 'Who is he?' He replied, 'He is Sa'eed bin Zaid.'"

[41] There were approximately 1400 Companions (radhiAllaahu 'anhum ajma'een) who took the *Baya'* (oath) to the Prophet (sallallaahu 'alaihi wa sallam) . This occured in the 6th



Then we must love the followers of the Companions *(Tabi 'oori)* and the best of those who succeeded them, and then the best of the rest of predecessors *(Salaf[2]}* of this Islaamic Community *(Ummah)*

Allaah the Exalted said:

> **"And those who came after them say: 'Our Lord! Forgive us, and our brethren who came before us into the Faith and leave not, in our hearts, rancor(or sense of injury) against those who have believed. Our Lord! You are indeed Full of Kindness, the One Who treats gently whoever You are kind with.'"[Al-Hashr, 59:10]**

Moreover, we are not to hate the companions *(Sahabah)* and the pious predecessors *(Salaf)* of this nation *(Ummah)* who demonstrated that they have faith in their hearts. Those who hate

year after the Hijrah (from Makkah to Madeenah). The Prophet (sallallaahu 'alaihi wa sallam) sent 'Uthmaan (radhiAllaahu 'anhu) as an ambassador to the pagan Quraysh tribe to call them to Islaam and to inform them the Prophet is coming to Makkah with the intention to perform religious duties and not with the intention of fighting. A rumor got back to the Prophet (sallallaahu 'alaihi wa sallam) that 'Uthmaan was executed by the pagans of the Quraysh. This caused some frenzy amongst the *Sahaabah*. However, the Prophet (sallallaahu 'alaihi wa sallam) , upon this with the intention to go to Makkah unprepared for war, took the Oath from the Companions that they would not flee from him. And the Companions made this Oath to the Prophet under the Hudaybiyah tree. Following this Oath and the encounter with the pagans in Makkah the Prophet (sallallaahu 'alaihi wa sallam) made a peace treaty with them which is known as the Treaty at Hudaybiyah, wherein there would be no fighting amongst the Prophet (sallallaahu 'alaihi wa sallam) and the pagans of Makkah for a number of years. And for this occassion Allaah revealed a verse that is in Suratul-Fath. **"Verily We have granted you [O Muhammad] a manifest Victory."** (48:1) The **Victory** here means the cessation of fighting and the benefits for the Muslims and Islaam that were derived from the cessation of fighting. [42]The Salaf are the first three generations of Islaam.



them are the people of deviation and the hypocrites and the enemies of Islaam like the Raafidah[43] and the Khawaarij[44]. We ask Allaah to obliterate them.

The Second: The people we should hate and take as enemies with no love or support and respect to them...

These are the *Kuffaar,* the Pagans, the Hypocrites, the Apostates, and the Backsliders regardless of their different nationalities. Allaah the Exalted said,

> **"You will not find any people who believe in Allaah and the Last Day, loving those who oppose Allaah and His Messenger, even though they were their fathers, sons, brothers, or relatives."[45]**

Also, Allaah the Exalted said about the Children of Israeel,

> **"You see many of them turning in friendship to the disbelievers, evil indeed are (the works) which their**

"Another name for the Shi'ah. They curse the Companions and impute disbelief to them, while Allaah is pleased with them, and the Prophet refers them the best of mankind [after the Prophets and Messengers of Allaah]. [44]A group of people who believe that the Qur'an is the only source of judgement. They consider people who commit major sins to be outside of the fold of Islaam. They kill the people of Islaam and leave alone the people of Kufr. The Prophet foretold about them. He said that if he were they when appeared, he destroy them just like 'Aad and Thamood was destroyed. He also said that they go in and out of Islaam just like the arrow through the game, but [in their case] the arrow leaves no traces. They get nothing from Islaam. They appeared at the Caliphate of 'Ali and 'Ali destroyed many of them in a battle. The root of their deviation, as one scholar put it, is ignorance of the *Deen* of Allaah and harshness. In Imaam Muslim's Saheeh, he devotes a whole section to the Khawaarij. [45]Al-Mujaadilah, 58:22



souls have sent forward before them [with the result] that Allaah's wrath is on them, and in torment will they abide. If only they had believed in Allaah, in the Messenger of Allaah, and in what is revealed to him. Never would they have taken them for friends and protectors, but most of them are rebellious wrongdoers."[46]

The one who wants more of the wordly things and is not satisfied with what he has, even if he was an ally of Allaah and His Messenger (sallallaahu 'alaihi wa sallam) , we *stre* still at odds with him and hate him for his greediness.

'Abdullah bin 'Abbaas (radhiAllahu "anhumaa) said,

"Whoever loves for Allaah's sake and hates for Allaah's sake and withholds for Allaah's sake, Allaah is an ally to him. However, most people in this world befriend others for the worldly life which is nothing compared to the Hereafter"[47]

Further, Bukhaari narrates upon Abu Hurairah (radhiAllaahu 'anhu) that the Messenger of Allaah (sallallaahu 'alaihi wa sallam) said,

"Allaah said, "Whoever is an enemy to My ally, I start him with war.'"

Most of the people who wage war against Allaah act unjustly towards and are at odds with the Companions of the Messenger of Allaah (sallallaahu 'alaihi wa sallam). They curse and lie against them and act vindictively towards them and hate them. He (sallallaahu 'alaihi wa sallam) said,

[46]Al-Maidah, 5:81-82 "Narrated by
Ibn Jareer At-Tabari



> **"Whoever bothers my Sahabah bothers me and who bothers me bothers Allaah and makes Him near to taking his soul."[48]**

Generally, the people who hate the Companions just hate them by their tongues and these people are astray.

I seek refuge with Allaah from His anger and His punishment and we ask Him for forgiveness and good health. And may salutation, blessings, and security of Allaah be on Muhammad, his family and Companions.

The Third: The people who we should love for their particular (good) deeds and hate for their other (evil) deeds...

This category of people, we love and hate at the same time because of the deeds that they do. These are Muslims who make sins and do not practice Islaam well. We love them for the *Eemaan* they have but, we hate them for their sins, which should be less than disbelief *(kufr)* and *shirk*. Because we love them, we should find a way to advise and warn them against the evil that they do. We should command them to do what is righteous and good and forbid them from doing the what evil and hated. We can punish them for the evil that they do that affects the society, so that the people of the society are protected from this evil. And also we punish them to give them an opportunity to make repentance. But, we should not purely hate them or reject them like the *Khawaarij,* who consider people to be pagans if they commit an act of disobedience to Allaah, major or minor. Nor should we completely love them and treat them as sincere

[48]Narrated by At-Tirmidhee and others.



believers as the *Murji 'ah*[49] do. Rather, we should take a position towards this category of people in between these two [i.e. the positions of the *Khawaarij* and *Murji'ah].* This is the way of *Ahlus-Sunnah wal-Jama 'ah.*

Loving and hating for the sake of Allaah is one of the major pillars *of Eemaan.* Consequently, in the Hereafter, people will be with the ones who they loved in this life, as mentioned in the *hadeeth*. Unfortunately, now the situation has changed. The people love each other for the sake of the worldly life and seeking to gain benefit, even though the one that is loved is an enemy of Allaah, His Messenger, and the *Deen* of the Muslims.

[49] A group of people who believe that no sin can harm a person as long as he has *Eemaan,* and no obedience can help a person as long as he has *Kufr*. They divorce faith from action while Allaah the Glorified joins them throughout His Book by the phrase **those who believe and do righteous action.** They are of varing degrees in this false belief. *Ahlus-Sunnah Wal-Jama 'ah* considers faith to be directly related to rightous action. Evil actions decrease one's faith and righteous actions increases one's faith. Further, the people of faith (the Muslims) are of different degrees with respect to faith, some at higher degrees than others.



Our Objectives

1) A return to the sublime Qur'aan and the *Sunnah* of the Messenger of Allaah (sallallaahu 'alaihi wa sallam) and to comprehend them both according to the understanding of *as-Salafus-Saalih* (the Pious Predecessors), may Allaah be pleased with them all, acting upon the saying of our Lord, the Majestic:

If anyone contends with the Messenger, even after the Guidance has been plainly conveyed to him and follows a path other than that of the Believers, We shall leave him in the path he has chosen and land him in Hell. What an evil refuge! [50]

And His, the One free from all imperfections, saying:

So if they believe as you believe, they are indeed on the right path. [51]

2) To purify everything related to the life of the Muslim from *Shirk* (associating partners with Allaah) in its various forms and to warn them against the wicked innovations *(Bid'ah)* in the Creed *('Aqeedah)* and acts of worship *('Ibaadah)* and false ideas introduced from outside and to cleanse the *Sunnah* of the weak and fabricated narrations which have tarnished the pure nature of Islaam and have been a cause of prevention of the progress of the Muslims, in realization of the responsibility due to knowledge and due to the saying of the noble Messenger (sallallaahu'alaihi wa sallam):

[50] Sooratun-Nisaa(4):115
[51] Sooratul-Baqarah(2):137



" This knowledge will be carried by the trustworthy ones of every generation, they will expel from it the alterations made by those going beyond bound and the false claims of the liars and the false interpretations of the ignorant." [52]

And in obedience to the order of Allaah, the Mighty and Majestic:

Help you one another in righteousness and piety but help you not one another in sin and enmity. [53]

3) To educate and cultivate the Muslims upon their true *Been* and calling them to act according its rules and to cultivate in themselves its morality and manners, which will ensure Allaah's pleasure and result in their welfare and honor, being in agreement with the Qur'aanic description of the group who are saved from ruin:

(Join together) in the mutual teaching of Truth and of patience and constancy. [54]

On the contrary (He would say), "Be you people of wisdom and knowledge for you have taught the Book and you have studied it earnestly." [55]

4) To revive true Islaamic thought in the light of the Book and the *Sunnah* and upon the way of *as-Salaf us-Saalih* of this *Ummah* and to remove the stagnated blind following of *madhhabs* (schools of thought) and blind adherence to parties, which has overcome the minds of many Muslims and

[52] Saheeh. Reported by Ibn 'Adiyy, Ibn 'Asaakir, Abu Nua'im and al-Khateeb
[53] Sooratul-Maa idah (5):2
[54] Sooratul-'Asr (103):3
[55] Soorah Aali-'Imraan (3):79



distracted them from clear and pure Islaamic brotherhood, as demanded by the order of Allaah, the Majestic and Most High:

Hold fast all together by the rope of Allaah and be not divided amongst yourselves.[56]

And the saying of the Messenger of Allaah (sallallaahu 'alaihi wa sallam): *"Be worshippers of Allaah and brothers!"*[57]

5) To provide practical Islaamic solutions for the present day problems and to strive for returning to a true Islaamic way of life upon the way of the Messenger of Allaah (sallallaahu 'alaihi wa sallam) and to bring about a society guided by the Revelation and for the Laws of Allaah to be applied upon the earth, beginning this process with correction *(tasfiyaK)* and education and cultivation *(tarbiyah)*, as Allaah, the Most High says:

Instruct them in Scripture and Wisdom and purify them.[58]

Whilst remembering the saying of our Lord, the One free of all imperfections, to His Messenger of Allaah (sallallaahu 'alaihi wa sallam):

Whether We show you (in this life) some part of what we promise them or We take your soul (to Our Mercy before that), (in any case) it is to Us that they shall return.[59]

[56] Soorah Aal-'Imraan (3): 103
[57] Reported by al-Bukhaaree and Muslim.
[58] Sooratul-Baqarah (2): 129
[59] Sooratul-Ghaafir (40):77



And realizing the *Sharee 'ah* principle: "He who seeks to hasten to bring something about before its appointed time is punished by being deprived of its achievement."

6) To cordially invite those who have not yet been blessed with the true knowledge and Guidance of Islaam which is the perfect final revealed Message of Allaah to his creation, so that they may realize the peace and contentment of this life and the eternal bliss of the Hereafter.

This is our call and we call upon all Muslims to assist us in shouldering this responsibility which will awaken and uplift them and to spread the perpetual message of Islaam to all corners of the earth, in sincere brotherhood and love, having full confidence in Allaah's aid and that He will indeed establish and grant authority to His righteous servants:

But honor belongs to Allaah and His Messenger and to the Believers.[60]

It is He who has sent His Messenger with the Guidance and the Religion of Truth. That He makes it prevail over all religion, even through though the pagans may detest (it).[61]

THE END

[60] Sooratul-Munafiqoon (63):8
[61] Sooratus-Saff (61):9